



THE TWO WORLDS.

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY and PROGRESS of SPIRITUALISM, also to RELIGION IN GENERAL and to REFORM.

No. 1753—VOL. XXXIV.

FRIDAY, JUNE 17, 1921.

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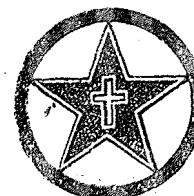
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The Two Worlds

An Exponent of the Spiritual Philosophy of the Present Century.

No. 1753—VOL. XXXIV.

FRIDAY, JUNE 17, 1921

PRICE TWOPENCE

Original Poetry.

A Piece of Stone.

A piece of stone,
A chisel in a Master's hand,
And beauty in his soul leaps out
To take its fashioned stand.

A piece of stone,
A cut beneath a mallet's blow,
A broken piece or two about,
And then a cry of woe.

A piece of stone
Less cumbrous than it was before,
With wounds, as though a maliced thought
Had planned to rudely score.

A piece of stone,
A thing of beauty and of grace;
No blemished cuts now mark or sear
The sweetness of its face.

A piece of stone
I am, and yet the Sculptor, too,
I cut, I cry, I wound, I moan,
And yet my art is true.

—W. J. GRINDLEY.

W. H. Evans.

Is there a section of Church people organised with the object of trying to capture the Spiritualist Movement in order to vitalise the Church? From some of the utterances which are being given expression to, this question is not so absurd as might be imagined. Although it is difficult to point to anything definite, I yet find that it is the opinion of many Spiritualists that some such work is being carried on, and from the invasion of clerical influences, one can hardly resist the impression that the attempt is being made, though the object is discreetly hidden.

There is a tendency to temporise, to glaze over glaring inconsistencies, and psychic science is being exploited to explain and expound Christian dogmas and beliefs. It is insisted that because it is recorded that certain psychic phenomena are recorded in the Bible, and that Jesus and his followers exhibited mediumistic powers, that the psychic phenomena of to-day confirm those of the past. That is so when we can rely upon the records of the past, but every student knows quite well that there is no decided proof that the things recorded of Jesus and his apostles really did happen. The MSS. of the records from which we get our Bible are comparatively modern, and as similar phenomena are recorded of the great men of other religious systems, the phenomena recorded in the Bible are on the same plane.

The fact is, modern psychic phenomena indicate that the line of historical continuity with all past psychic phenomena is complete. To-day psychic phenomena are subjected to a scrutiny and scientific observation and testing which was entirely absent from the psychic phenomena of the past. There is no proof in the scientific sense that Jesus or the apostles did the wonders ascribed to them, though we

can accept the record of them as probable, and we know, despite the emphasis of the Church upon miracles, that psychic phenomena cannot be brought in to prove doctrines, dogmas or creeds, or any of the sayings of Jesus or Paul. Only so far as those sayings are in accord with the known principles of truth can we accept them. Jesus, for instance, taught some things which we cannot accept, which, in fact, outrage our humanitarian instincts. He had the limitations of his age, temperament and environment, and although an able teacher, was not a discoverer and originated nothing new. Every saying attributed to him is taken from other sources, and although he is the centre round which Christian thought revolves, he is not a final expression. The advancing thought of to-day demands an expression in accord with the scientific and philosophic thought of the age. In a word, revelation must be progressive.

These thoughts must be borne in mind, as it has a definite bearing upon our Movement. If Spiritualism is to be a permeating force it is not only Christianity which it must permeate, but all religions. It belongs to no one religion, but to humanity, and any attempt to limit it to one particular religion or sect must result in failure. Our work is clear. Let those who think they see in Spiritualism a means for re-vitalising Christianity understand that that is not our primary work. Spiritualism is bigger than any religion, and its appeal is universal. The fact of human survival is not peculiar to the Christian religion, and cannot be made so; neither is Christianity the only way for man to approach his Maker. The arrogance and presumptuousness of the claim set up by Christians that theirs is the only true religion is unwarranted by the facts of history. That claim has resulted in the Inquisition, in witch-burnings, martyrdoms, and all the other horrible things which strew the pathway of humanity for centuries.

And the claim is not abandoned. Have we not been told, with all the authority of the Church, by its bishops and priests, that it alone provides the best means—if not the only means—by which man may approach God? The living communion with the arisen dead which Spiritualists experience is spoken of as being greatly inferior to some mystical communion which the Church claims to be able to provide. Nay, the real vital communion with your friends is damned with faint praise, and by some sections of the Christian Church is called demonism and necromancy. The Church claims authority, and would give us this in the place of truth. We Spiritualists recognise no authority higher than truth, and truth needs no apology; only creeds and dogmas need that. Let it be emphasised that Spiritualism is non-sectarian, that it is as I stated in my last article, "Broad Issues," neither anti nor pro-Christian. It is a revelation for this age, and if it does throw light upon past religious history, it does not mean that we must live by the reflections of the past, but by the light of the present.

All investigation into psychic phenomena emphasises that man is governed by law; that he, like all other forms of life, responds to his environment. That no vicarious sacrifice can save man from the consequences of his own thought and action. In fact, vicarious suffering, which some Christian apologists tell us is always in nature, is not a law in nature at all. They confuse "for" with "through." No one can suffer another's pain, but one may and often does suffer through another's action. For one individual to suffer for another is an injustice; for one to suffer through another is a consequence, and consequence is a natural law. Jesus can no more save me from the consequences of my wrong or right action than he can suffer the pain I feel from an accidental burn.

All law is correlative, and it will be found that what is physically and organically true cannot be morally false. The false conception of morality resulting from the theology of the Church is responsible for a great deal of the world's suffering to-day, and Spiritualism is an attempt by those on the other side of life to introduce scientific conceptions into our ethics, so that we may learn to live according to the laws of nature. Scientific advancement has disproved dogma after dogma, and the whole theological fabric is riddled with criticism, and it is only good organisation which holds the Church together.

Why support such a structure? Shall we passively sit down while interested folks quietly undermine our Movement and try to swing the whole weight of its influence round in favour of a dying creed? Spiritualists, do not be misled into thinking there is no danger, there is, and we know enough of the subtle methods of the Church in the past to understand that she is sleepless in her endeavours to enlarge her boundaries and to hold the souls of mankind in thrall. The time is come when we must define our position, when the world must be made to know what we really stand for. And we must not be swept off our feet just because a few advanced clergymen have pronounced favourably about Spiritualism.

In the past the clergy condemned us practically to a man; every priest of Rome to-day condemns us, but did that, or does it, make Spiritualism untrue? Certainly not. Has not the Church been uttering anathemas against the advance of truth from the time of Galileo till now? Is not its history for the past five hundred years a history of recantations? Has it not been compelled to eat its words over and over again? Has it not consistently stood on the side of the exploiters against the exploited? Again and again its choice has been Barabbas. But all this must be forgotten. Having lost prestige and influence, seeing its churches yearly becoming denuded of worshippers, it yet, by its organisation and astuteness, imposes upon the minds of men; and some of its members, perceiving the power which Spiritualism is beginning to wield, are desirous of capturing the movement. Will they?

The time is gone for apologising because we are Spiritualists, that is, if such a time ever existed, though some have thought it necessary to temporise and apologise. No! we are Spiritualists, as our good comrade, Hanson G. Hey, used to say, without affix, prefix or suffix. We require no saviour, nor any of the creedal influences of Christianity. We have a living revelation, full of spiritual vitality, a religion of the hearth and home, a science allied to one of the most exalted philosophies the world has ever known; an ethic based upon law and not upon miracle. And it is all progressive; expansive as truth, sure as scientific methods can make it. Let us see to it that we do not barter our hard-won freedom for the Churchianic mess of pottage.

May I suggest, in conclusion, that this matter be duly considered at the forthcoming conference of the S.N.U. and see if that body cannot define our position in the world of thought. We must keep clear of all entangling alliances, for our mission is as much to the Mohammedans, the Buddhists and other peoples of the world as it is to the Christians. Let our motto be the one held so dear by our pioneer, Emma Hardinge Brittain, "The truth against the world," but not only "against," but "for" the world, all the world, and not a section of it. Spiritualists, be vigilant!

—
THERE are no dead!—MAURICE MAETERLINCK.

ALL knowledge is lost which ends in the knowing; for every truth we know is a candle given us to work by. Gain all the knowledge you can and then use it for the highest purpose.—JOHN RUSKIN.

KEEP up your intercourse with us with absolute belief in its truth. That's the way to become perfect. Believe! naught helps us more. Doubt is fatal to dependable communications. Not too much day-time thinking, please. You have your work to do, and that must be done. Reward is given for duty done on earth, you know. All life's responsibilities must be fulfilled, or why would you be permitted to remain on earth?—From the "Beyond" through A. H. WALTERS.

Good Evidences at Bristol.

THE incidents related below occurred on April 14th and 21st. The development of our sittings for the exercise of the direct voice by use of the trumpet had reached a stage when, at the request of "Zulu Chief," the leader and door-keeper of the spirit band, we were instructed to conduct a seance in the vestry of our church, Providence Church, in Bristol, and dedicate the trumpet to the service of God and the upliftment of humanity.

During the evening no smoking was indulged in, and a very light diet was observed. Each sitter washed hands in running water, and then composed themselves in the form of a circle with a small bowl of water placed on the floor in the midst, and the trumpet beside it.

In ten minutes flowers were scattered over each member. These were afterwards seen to have been brought from a vase of wallflowers standing on a window-sill about ten feet distant and seven feet from the ground. A further interval of forty minutes passed, when to our amusement the trumpet moved and a voice recognised as "Nazazy" (a Congo native who passed out in 1848) said in a conversational manner, "Will you please wash your hands again?" This request being complied with and the light again extinguished, we waited another few minutes, and the silence was suddenly broken by the commanding voice of "Zulu Chief," announcing his presence. Certain matters were conversed upon, when "Nazazy" said to the writer, "There is a spirit friend here who wants you to sing."

I replied, "I can't sing."

"He wants you to sing these lines:

"Oh, to be nothing, nothing
Only to lie at His feet,
A broken and emptied vessel
For the Master's use made meet."

The tune was unknown to me, but, with the help of the others, I managed to comply with the request. The trumpet passed gently over my hair, down the face, right into the lap, and a voice not heard for many years exclaimed: "God bless you, William Pritchard! I am James Vicary. Do you remember the old house in Ashley Road?"

"No, friend, I don't," I replied.

"There is some of my handiwork still in the garden, and there is a summer-house, four steps leading into the house, and a greenhouse on the left, where I used to study," he continued.

"What was your handiwork?" I enquired.

"Why, a black board with the word 'ETERNITY' painted on it facing the road. The name of the old home is Wellington Lodge, and near the Salvation Army Citadel."

The following day every detail was completely verified.

In the second sitting, as a further test of identity, he gave through the voice of "White Heather" (also a Congo native who died many years ago) a spirit guide operating from the ninth sphere, the following information:

"Twenty-five years ago a missionary from Africa stood on the platform of the Gospel Hall, where the Rev. Vicary preached, and with bells on his wrist sang to the people. Also, Mr. Vicary was twice married, the name of the second lady was Emily. He had two servants, one of whom was in the family for many years, and a sum of money was left to both of them for life. He had an attack of yellow jaundice two years before he went into spirit life, and passed out with cancer. Go and prove these things for yourself."

The following day I called upon a gentleman not connected with us in any way, and whom I knew once attended the same place of worship, and the following conversation took place:

"Mr. B., when did you first attend at the Gospel Hall, Nicholas Rd.?"

"Over thirty years ago," was his answer.

"I want you to carry your mind back to a period of twenty-five years." I asked, "Do you remember a gentleman singing to you, and he had bells on his wrists?"

"Why, yes!" he exclaimed. "His name was Musha Bey, and he was a coloured missionary from Africa."

"What did he sing?" I queried.

"It was in his own dialect, but the tune was like this," was the reply, and he hummed it over readily. In answer

to further questions the name of the second wife was confirmed, also the two servants, the nature of the illness, and it was suggested that the legacies were quite likely to be misinstructions.

Another voice was heard announcing the name of Cornelius Griffiths, the first pastor of Kensington Baptist Tabernacle, who started a mission in Thrissell St., off Stapleton Rd., forty years ago, of which the Tabernacle was the outcome.

I did not know this friend, but he declared my father knew him then, and that they were often together now. He furthermore stated he passed out in 1888, and his successor was Douglas Brown (I have heard him preach), and after him Fred H. King, then D. Heyes, who went to Liverpool, and the present pastor was Thomas Davies, from Bridgend. Investigation proved the existence of the Thrissell St. Baptist Church and the Tabernacle. The names of the present and previous pastors are to be seen on the notice boards, and I knew Douglas Brown by sight, so that it might be taken for granted the other two names are correct.

Is it a coincidence only that in the days of Douglas Brown's ministry I was asked to give an address at the Children's Anniversary at the Mission Room, which was used as the Sunday School, and that the address, unknown to me, was taken down in shorthand and typed, being subsequently handed to me, and that the subject, "What think ye of Christ?" is the same that Cornelius Griffiths asked me through the trumpet to give at a church in our locality where I was due to speak on May 15th. It is eighteen years since I gave that talk to the children, and had forgotten all about it.

I will conclude with one more incident, which, although not yet established, is remarkable and interesting as illustrating the powers and knowledge of our unseen helpers.

A certain lady had a son who disappeared during the late war, and information was asked for. The message was startling, for it was stated that the lad was on secret service, and was shot in the head by a sniper, that the bullet was pressing on his brain, and that his memory, having completely gone, he has been lying in an institution on the continent for over two years. In another two years the pressure would be removed, and his memory and health will be completely restored. The address of the institution was promised for the next Seance, which opened with "Nazazy" stating in loud clear tones, "The address is, No. 2. German Internment Camp for Imbeciles, and the son's number 76302. Will you please ask the mother to come next time. I wish to speak to her." The first time "White Heather" came he was singing in his original native dialect, "Still, Still With Thee," and when he was asked to sing last Thursday, he sang in a faintly familiar tune in his old language, a hymn which I had not heard for many years. He was asked to translate, but I could not pick up the words until he exclaimed, "The last words are, 'Jehovah Tsikenu is all things to me.'" I subsequently found the hymn in an old book as follows:—

"My terror all vanished before the sweet name,
My guilty fears banished with boldness I came;
To drink at the fountain, life-giving and free,
Jehovah Tsikenu is all things to me."

The meaning of the Hebraic word is, "The Lord is our Righteousness" (Jer. ii, 3-6).

From up in the far corner of the room near the ceiling the trumpet tones of "Zulu Chief" is heard giving his name, saying, "No more will come through now. Good night!" and the little aluminium instrument is thrown on the floor in our midst.

To those who declare that these communications come from demon sources, I would say that the saying of the Master, "By their fruits ye shall know them" still holds good, and each member of this circle is a better man or woman since being in contact with the spirit world, more God-loving, more upright in commercial affairs, more sympathetic in social surroundings, and more contented with the present and confident of the future than before these wonderful revelations were given to us.

(Signed) William Pritchard, President.

William J. Taylor, vice-president.

Ada Hoskins, secretary.

Beatrice A. Chaffey.

Jennie Ealey.

Given through the mediumship of

ARTHUR EDWARD HOSKINS.

[EDITORIAL NOTE.—It is interesting to note that in his boyhood our Editor lived in this locality, and knew Mr. Vicary by repute, though not intimately. The hymn asked for is typical of the man. He was essentially a blood and fire evangelist, and had a strong following. Our Editor was brought up in the Sunday School at Thrissell St. to the age of nine years, and knew Cornelius Griffiths personally. He was an eloquent and inspired preacher, often carried away from his subject by glowing periods of inspiration. He was the first pastor of Kensington Tabernacle, which was built by the Thrissell St. Members. His successors, too, are correctly indicated. He did not, however, START the Thrissell St. Church, but started its successor, Kensington. The Editor, as a member of the Sabbath School, helped to collect the funds and his father was on the Building Committee. How strange.—E.W.O.]

Soul Science.

A. L. Wareham.

XVIII.—SPIRIT CIRCLES AND PHENOMENA.

THERE is considerable danger in attempting mediumship if the person be not well-intentioned and well-guided. A clean, honest condition is necessary for safety, and to obtain good results. The following "Hints to Beginners for the Conduct of Spirit Circles" was written by a medium of high character and great gifts, the late E. W. Wallis.

"Be punctual, regular, patient, persevering, aspiring, receptive, calm, confident, attentive, expectant and responsive. Have your place and keep it. Avoid a strong light, but do not sit in the dark. Keep your appointments with the spirits. Close your circle before anyone gets weary. Never try to induce anyone to sit who is unwilling. Prayer, music and pleasant conversation are all helpful. Do not sit in a circle after a heavy meal, or when tired or worn in body or mind. Avoid exciting and argumentative conversation—the mind should be calm and the body easy. Let the circle room be well ventilated. Leave business, domestic and other cares outside, and give your undivided interest to the proceedings. Do not be frivolous nor solemn, stiff nor strait-laced, but be sincere, natural, rational, earnest and open minded. Let the kindly feeling of fellowship prevail. Harmony and unity of purpose will assist the spirits to relate themselves to your mental and psychical conditions. Anxiety and selfishness, envy and ill will prevent good spiritual results. Arrange the sitters so that they are next those with whom they are most congenial, or alternately, as regards sex. Be calm and receptive, not apathetic nor anxious. Aspiration is a prelude to inspiration. Expect good results, but not all at once. Repetition makes every task easier.

"Meet the spirits half way. 'Ask and ye shall receive.' Have patience, growth is usually slow but sure. One medium, at least, will usually be found in a circle of five or seven persons. As 'like attracts like,' inquirers usually get what they make conditions for. Ask your spirit friends to do their best for you, and trust them. Be confident and put away all fear thoughts—'overcome evil with good,' then sitting in circle will strengthen and attune you, even though there may be no 'outward visible sign' of spirit presence. If you feel impressed to sing, write, pray or speak, act as the spirit moves you. If a sitter shows signs of passing under control, quietly continue your conversation, or sing, and await developments.

"If your eyes persist in closing, or you feel sleepy, compose yourself and submit, trusting to other sitters to take care of you. Paper and pencils should always be in readiness, in case a sitter should be influenced to write. Do not sit more than twice a week, nor more than an hour at a time, unless specially requested by the spirits to do so. Change the places of the sitters if any are uncomfortable or if the spirits request a rearrangement of the circle.

"If turbulent manifestations occur, the leader of the circle should increase the light, and request the controls

to be patient, and moderate their efforts. Sensitives, when in the circle, should invite spirit friends to influence them, but at other times should maintain a positive, self-possessed mental and psychical attitude. The alert psychic can soon gauge the status of the spirits, and their intentions by the feel or quality of their influence or aura. After the circle change the mental conditions, and dismiss Spiritualism from your thoughts. As it is necessary to 'try the spirits,' and assure yourself that you are dealing with trustworthy people, it is not wise to become as clay in the hands of the potter, therefore, beware of flatterers, and decline to submit to those who promise great things if you will obey them. Do not neglect your daily duties nor permit spirits to intrude upon you except at the times set apart for the circle.

"In becoming a medium you are not called upon to cease to be a man, but to co-operate with kindly, intelligent and rational spirit people. Do not solicit spirit advice on daily-life affairs, and examine very carefully all their suggestions, then act on your own responsibility. Take all the help they give thankfully, but keep a level head, and judge for yourself. As it is often very difficult to determine when we are or are not indebted to spirits for helpful and stimulating ideas and impulses, it is best not to be too critically anxious to distinguish between our own thoughts and impressions from the other side, but to express them and await further developments, as a calm and serene mental state is most favourable to the influx of thoughts from incarnate minds. As it is dangerous to harp too much on one string, do not let thoughts about Spiritualism dominate your mind to the exclusion of all other interests, and remember the power of the spirit is given to every man 'to profit withal,' so that we may live this life wisely, and by example and influence be of service to our fellow men."

The phenomena at "circles" varies very much. The following is a description which appeared in THE TWO WORLDS, Sept. 13th, 1918, written by David Blackley:

"We are so accustomed to the different styles of rapping to easily be able to distinguish which of our friends are rapping. If, however, we are not sure, we mention a name, and either get three raps for 'yes,' or one for 'no.' If it is only a short message our spirit friends wish to convey, we repeat the alphabet quickly, and a rap is given at each letter which they wish us to write. If a longer communication is to be given, my wife or some other medium sits passively, and in a few minutes the spirit has taken their place for the time being, and converses with us by word of mouth.

"Then we have the phenomena of table-tilting. We sit round the table without touching it in any way, and in the course of a few minutes it rises on two legs and remains standing until we request our spirit friends to let it down. If we sing they will make it sway up and down, beating time on the floor, sometimes with three legs up. We have never seen it completely off the floor. This is done in subdued but sufficient light for all to see that no one is touching the table.

"We also get what is termed 'spirit lights'—beautiful little blue lights which float about over our heads. But perhaps one of the most wonderful things which we have experienced is the getting of what is called 'apports'; that is, the bringing of articles, dead or alive, from a distance, through the walls of our house into the room we are sitting in. Our first 'apport' was a beautiful green and blue Australian parakeet. Our spirit friend, 'Prince Gautalma,' undertook to bring, or rather superintend the bringing of, something living—he would not say what. We knew a fortnight beforehand exactly the day it would arrive. It was on our usual Tuesday circle night, and we sat especially for it. There were about twelve sitters in the circle, all known to each other, and regular members of the circle, visitors being purposely excluded. The result was most successful and absolutely convincing.

"Prince Gautalma" explained to us that the parakeet was caught in the Australian woods, was dematerialised, and in that condition transported to this country. It had quite a normal appearance on its arrival, not a feather being ruffled or out of place. It was first seen on the floor. It immediately flew up to the ceiling, circling round and round until exhausted, when we were able to catch it.

Although we had every faith in our spirit friends, we had not prepared for its reception, so my wife and a friend went out and bought a cage, in which it and another (brought as a companion for it a fortnight later) lived with us from Christmas, 1913, until August, 1914, when they died within a week of each other.

"We were also very successful with the floating slate, a stout piece of cardboard about 14in. square, painted on one side with luminous paint, so as to be seen in the dark. This was laid on the table. We all sat with our hands resting on the table, and touching one another. In a few minutes the cardboard would rise slowly off the table, and circle round, gradually rising higher and higher, until it disappeared out of sight, returning slowly again in the same manner.

"Lastly, we succeeded to some extent in getting materialisations. That is, the production of temporary bodies in which spirits sometimes appear to us. When successfully produced, they appear as real as ourselves, can walk about the room, shake hands and talk with us.

"The Indian spirits who conducted the phenomena in my house consisted of two bands of twenty each, with their chiefs, 'Black Eagle' and 'Chips.'

It has been said that spirits are able to build up forms in the auras of people on this side of life, and that some auras are more favourable for this than others. In some cases photographers are able to get spirit forms to show on their negatives. Usually they are much less distinct than the form of the material body taken on the same plate, but occasionally a very definite portrait is secured. It is probably due to the favourable aura of the photographer that spirit forms appear in the well-known cases, but sometimes it might be due to the aura of the person photographed. In some cases a small circle is formed for the purpose. Some of the forms are recognised, and others are those of unknown persons. In the case of materialisations, the medium is usually in a cabinet, and goes into a trance. While in the trance state, substance is drawn from the body in a dematerialised condition, and is used for the building up of substantial spirit forms, which can be felt, and can sometimes converse and walk about. During this, the medium's body shrinks perceptibly. It is unusual for materialisations to take place in a full light, as the rays have a disruptive effect. Grave injury has sometimes been inflicted on the medium by suddenly turning up a full light during a materialisation. If the medium be weighed before a seance, and directly after, he will be found to have lost weight considerably.

The following is an account given by Miss Florence Marryat:

"In 1892 I sat with about a dozen friends at twelve sittings with Mr. Cecil Husk. They were held every Thursday, under very strict conditions, and all the sitters were men and women of education and social position. The seances were cabinet ones, i.e., the medium went into a cabinet formed of a dark curtain drawn across one corner of the room, with a chair placed inside it, and the materialisations were all fully formed. As soon as Mr. Husk had taken his seat within the cabinet, you would hear the subordinate controls talking together on all sorts of subjects, but directly John King arrived a dead silence ensued. These subordinate controls consist of five spirits who call themselves by the names of 'Uncle,' 'Christopher,' 'Ebenezer,' 'Tom Hall,' and last, though not least, except in size my dear old friend, 'Joey,' who used to manifest through William Eglington in the olden days, and who followed me to the New World and showed himself there. These controls are employed in gathering the psycho (plastic) materials with which John King works, so that there may be no delay when he arrives.

"As soon as that happens, you may hear him issuing his commands to one and another, such as, 'Make this pass to the right,' or 'Keep his head up,' or 'Two of you raise his shoulders,' and the other spirits answer 'All right, John,' or 'I've done it, John,' etc., etc. To me it is one of the most curious things on these occasions to hear the conversations between the spirits themselves, each one having such a distinctive voice of his own, that after a short acquaintance with them, it would be as impossible to mistake them, as it would be the voices of the different friends.

I have questioned John King as particularly as I can, without monopolising too much of his time, as to the manner in which materialised forms are produced, and his answer was much as follows:—

"When the controls have collected the matter with which I work—some from everybody in the circle, but mostly from the medium's brain—I mould it with a plastic mask, something like warm wax in feel, but transparent as gelatine, into the rough likeness of a face. You will understand that there is always a crowd of spirits ready here to show themselves to their friends, a great many more than we can allow to appear. They are built up in their spirit forms, but would be quite invisible to the majority of others unless covered with my transparent mask; without it, also, they would be unable to retain their shape or likeness when exposed to the outer air. I, therefore, place this plastic substance over the spirit features, and mould it to them. If the spirits will have the patience to stand still, I can generally make an excellent likeness of what they were in earth life; but most of them are in such haste to manifest, that often a spirit appears to his friends, and they cannot recognise any likeness. He has not given me sufficient time to mould the mask to his features. Mr. Gush has a number of sheets of mill-board painted with luminous paint, and exposed during the daytime, and as the forms leave the cabinet, they take up two of these sheets and hold them tent-wise over their heads, by which means they are as fully illuminated for the person they come for as if they were standing under a lamp." Miss Marryat also gives the descriptions and conversations of some of the spirits who materialised.

[TO BE CONTINUED.]



Amalgamation of Spiritualist Churches.

James Lawrence.

THE suggestion of "A Spiritualist" in a recent issue of THE TWO WORLDS should evoke most favourable criticism, and provide a base whereon to establish many enduring structures. But talk on one hand and anticipation on the other will do little towards practical effect.

Let districts consider the situation. While nationally consolidated, we are locally divided. Preaching is good, but organised and sensibly placed places to preach in intimates something even better. Spiritualism is worthy of the best presentation, and educated peoples demand that their susceptibilities be not wounded. Thus have we two unanswerable warrants to encourage us. I cannot accept the plea that distance would decrease attendance, rather do I believe that a tempting, deserving goal would dissolve the conjured-up difficulties, and make miles seem but yards.

As a boy I walked four miles to church, and nearly as far to Sunday School, and never heard one of the sun-browned, hard-working country worshippers utter a single complaint as to the lengthy journey. They footed it over moor and hill, over bog and by-path, while in towns and cities comfortable tram-cars, and in rural districts busses conveyed travellers with a minimum of discomfort. Why is the foolishness of multiplicity persisted in? Reasons will rise to the reader's mind as they do to my own.

Principally they are personal chafing through some alleged grievance or the preferment of some colleague who may be regarded as "favoured," "inefficient," or "selfishly interested." None of them are sufficient to hazard the wrecking or the bad presentation of a great Cause upon. If a district contains only a dozen really intelligent speakers and mediums, double that number of communities cannot be acceptably served.

Resource must then be made to securing the next best grade of exponents, but, no matter how willing this second dozen may be, or how anxious to really do all they can, the fact remains that an inferior platform has been presented. Besides, there is the real danger of a few being engaged who know very little of their subject, who indeed make little and often no effort to get to know about it. At this point I must refer to the National Union's Diploma Scheme, and the splendid results attending the

examinations of the Lyceum Union Education Committee, for which, during last year, there were nearly 800 entrants (will interested persons apply either to Mr. Gush or to Miss Kitson). Participation in one or both of these institutions would speedily solve the problem of incompetent teachers.

That, in a few sentences, sums up the intellectual and spiritual situation and the abuses from which Spiritualism suffers, but the cash and brick and mortar aspect must have attention. Two citations will convey my meaning. One, a town over a hundred miles from where I write; the other, much nearer. In the former, which I visited a month ago, is a compact building in a respectable quarter owned by the members, while not more than ten minutes' walk distant is an upstairs rented room. In the other town are four churches, all in rented rooms, and all with building funds. Populations are 26,000 and 150,000 respectively. Comment of mine would be superfluous. Those with no local axe to grind will admit the folly of these situations, and unfortunately they have many duplicates. Money is wasted in rent, fees and expenses, and other created necessities, half of the total being spent upon unrequired demands and inefficient service.

But the remedy, what is it? There may be several, but I will set out one—to me, at any rate—feasible solution. Towns under 100,000 (unless very openly built) have room but for one place. This to serve for all services, Sunday and weekdays. Towns with up to 200,000 could support one main church, centrally situated, with a couple of outlying mission rooms for circles, etc. For over a population of 200,000, even I would not encourage more than one central church, although favouring, perhaps, three or four mission rooms up to, say, 300,000. Beyond that, situation and travelling facilities could be considered, when, perhaps, two churches might be conceded along with the proportionate number of mission rooms. Thus the church could engage leading workers, using them on Sunday in the main building, and during the week in the suburban rooms.

The gain all ways would be tremendous. Funds would be conserved, first-class service secured, while—a fact of prime importance—each town or large area would be under the control of one board of officers. I could point to districts where, twenty to thirty years ago, most of our national speakers and mediums were familiar friends, because meetings were few and expenses unified, but to-day they are unknown, because of church multiplicity and divided charges. A ten to fifteen mile walk each way was as nothing to the stalwarts then.

I ask not for that to-day, but do plead for a sane overhauling of the conditions clogging Spiritualism and making it more easy for those desirous of laying hands on our steering-wheel. From whence will come the glad cry of three churches in one confined area, saying, "We will amalgamate, we will pool, so that we may build a temple worthy of ourselves and worthy of the angels inspiring us?" The last time I heard John Page Hopps speak he built round the words, "Come, let us reason together!"

I commend them to District Councils, to local churches, and to all desirous of co-operating in a fuller, all-round development of that Movement so dear to us all.



You never get your rights by advertising your wrongs.

It is better to live in peace in a wilderness than in strife and luxury among contentious people. To-morrow we will arise and shake the dust off our feet and leave this place.

THE best rules to form a young man are, to talk little, to hear much, to reflect alone upon what has passed in company, to distrust one's own opinions, and value others' that deserve it.—SIR W. TEMPLE.

God laughed, and it was spring. God shook with laughter, and His breath went forth in little happy winds, so that the earth laughed with Him—the willows, the grasses, and the daffodils; even the furthest corners of the earth laughed, until at last God's merriment reached the heart of man, and when man laughed then God was very glad.—THOMAS KNOX.

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FRIDAY, JUNE 17th, 1921.

Uniformity or Diversity?

We have remarked on several occasions that the spirit of Spiritualism consists not so much in a body of teaching or even a demonstration of neglected laws, but rather upon the effect produced by these upon the minds of those who take up the investigation of the subject. It gives one a new view-point which breeds a spirit of tolerance even whilst it leads to a recognition of differences. With primitive man there is a certain equality amongst the tribesmen to which almost the only exceptions are the few chiefs and priests. As soon, however, as civilisation is established there arise certain grades of society based upon birth, possessions, occupation, ability, etc. There is in modern life a rather clear difference between workers—the mental worker, the craftsman, and the labourer are clearly divided, and though it is always difficult to determine the exact line of demarcation, there are few who will quibble at the classification. Not only is this a recognised fact, but it is also admitted by the thoughtful that each of these is necessary to the successful working of the State. As growth and development proceed in the order of evolution, the tendency is ever towards an increasing diversity amongst men.

The theologian of the past based his theology upon the theory that somewhere in the great beyond there should be a state of angelic society where we should all be occupied alike, where the position of each should be the same, and where all should dwell together in like conditions. In a word, his heaven was a state of eternal monotony.

This being so, it was considered necessary that each should tread the same path, enter at the same gate, conform to the same practices, embrace the same ideas. But he ignored the one fact, viz., that no two of us are exactly alike, whether physically, mentally or spiritually considered. The old theologian denounced the agnostic and atheist in unmeasured terms as a heretic, without stopping to consider that the dignified Deism of a Thomas Paine possessed within it all the evidence of a sincere soul struggling honestly to interpret the varied phenomena of life and being, in the light in which they appeared to him. When we consider the variable mentality of human beings it would appear that no man could do more. Surely this was in the mind of the poet who wrote, "There lies more truth in honest doubt, believe me, than in half the creeds." Even in the development of the Christian Church itself we see the same phenomenon exemplified.

The primitive church was fairly uniform in its tenets and beliefs, but with development there came diversity and sectionalism. This, not because truth is not consistent in itself, but because human minds differing in their content and development, saw truth from their own angle of vision.

First, the Church divided into two, each of which called the other schismatical and heretical. Time but extended

the breach, and Romanism gave rise to Protestantism, and this in its turn to dissent, with its hundred varying sections. Yet, viewed in the light of history, we would not have otherwise. It has meant the repeated re-birth of old ideas in new forms, better suited to meet the needs of successive generations.

Of course, one section has called the other names imputed base motives and pronounced anathemas, but the facts of life show that Romanism, Protestantism and Dissent are each capable of producing great thinkers, and men and women of spiritual worth. Each may claim the monopoly of truth. Each may claim to hold the keys of heaven, but viewed in the light of the quality of life lived by its adherents there is probably nothing to choose between them, and we think that Spiritualism, too, in proportion to its numbers is about comparable with any other, despite the wild statements often made by sectarians.

It has, of course, been considered an evidence of spiritual virtue when men have, with childlike faith (?) asserted their belief in some mystic formulæ which they did not even understand. To us this appears to be merely an evidence of credulity and ignorance, neither of which can be called virtues. The old story of Galileo's recantation in which he denied the facts of which he was convinced in order to conform to ideas which he knew to be wrong illustrates the point, for he murmured as he left his judges "It does move, nevertheless!" We have the same idea of uniformity present in the old Egyptian Royal Families (preserved in a lesser sense even to-day) where, in order to keep the blood "pure and noble," marriage could only be contracted within the limits of the family. We know to-day that such practices contained within themselves the seeds of decay and degeneracy.

Modern thought is bringing to us other concepts, viz., that uniformity is monotony and decay, whilst true harmony consists in the blending of differences within natural and orderly limits. It is not necessary for us to look alike, to live alike, to think alike, or to act similarly, but it is necessary for us to be ourselves whilst still having a respectful thought for our neighbour. We once sang in a Welsh choir, and were told, "In the forte passages, sing with full voice, but always with sufficient modification to hear the voice of your neighbour. You are not here to drown him, but to blend with him."

It is just this aspect which has turned religious disputes into a bear garden. A man thinks and feels that his opinions are right, and they probably are FOR HIM, but he imagines that all who differ from him are wrong—that's his mistake. One writer tells us, "Men are usually right in what they affirm and wrong in what they deny." In every-day life we do not find that a jeweller wants to make all men jewellers; a bricklayer, all men bricklayers; or an artist, all men artists. We know that life is varied, and that each one who is striving for usefulness is the helper of all. Shakespeare struck a keynote in the words:—

"To thine own self be true,
And it must follow as the night, the day,
Thou canst not then be false to any man."

Modern Spiritualism tends to teach us one fact, i.e., that there are spiritual potentialities locked within every human being. We cannot develop the faculties and powers of another, though we may assist him to do so, but we can unfold the spiritual qualities latent within ourselves. As our educational system is directed to assist us in the unfoldment of our latent powers of thought and mentality, so our religious system should be devoted, not to make men think alike, but rather to unfold the latent spiritual potentialities hidden within them. A successful educational system does not turn out men who think alike. A successful religious system will not produce men who feel and manifest alike. The attempt to do so is likely to stultify true spiritual growth.

Since the experience of each of us varies, and experience is the basis of our confirmed opinions, it will necessarily produce varied translations of the universe. There is no need to quarrel with the man who differs from you, there is only need to give him the benefit of all you have, and to be prepared to at least study his point of view. This tolerance will be born and grow, to at best, we see through a glass darkly.

We are convinced that in the higher reaches of spiritual being there is a greater difference between individuals than we find on earth, for each of us is uniquely himself, and will never be other than himself. The spiritual spark of God's life within me is a different spark to that within you, just as every atom is a different one to every other, nevertheless, "all are but parts of one stupendous whole," and there we find a basis of brotherhood in which we become the helpers of one another, since each can give to another something which that other does not in himself possess.

What a thought! What a responsibility! That I am a unique revelation of God to every man I meet, and he a revelation of God to me; and that only in the understanding of another do I understand the true relationship of myself to all humanity.

Aye! When all is said and done, it may presently be, when we all awake from our materialistic sleep, that each shall have a RELIGIOUS CONCEPT OF GOD AND THE UNIVERSE DIFFERING FROM EVERY OTHER, and the totality of these may be the sum of Divine life.

We must needs be tolerant, for we know so little. We are here to unfold that which is within us, and our invisible helpers tell us consistently that our position in the great hereafter will depend not upon our conformity of thought or profession of faith, but upon the measure of spiritual life which we have unfolded. Let us press onwards to the light. Examples may help us, creeds even may discipline us, but the highest virtue is to cultivate the spiritual consciousness within us, and "Follow the gleam."

CURRENT TOPICS.

The Bishop of London.

SPEAKING at Bristol recently at the unveiling of a war memorial, the Bishop of London is reported to have said: There were five things they were absolutely certain of in regard to their dear ones who had gone before. They were alive; they were the same; they were growing. They would meet them again, and there would be no more parting, and their dear ones were all about them. He added, "Those five Christian truths, were they not satisfying? Did they not calm and soothe their troubled spirits with regard to those who had gone?" These are weighty sayings, but they would have been much more weighty had there been some evidence that they were based on facts, and not on the mere hopes and imaginings of the Bishop.

"Take it on Faith," or "Obedience in Excelsis."

BUT his Grace of London does not want his position supported by evidence, and accordingly went out of his way to administer rebuke to the only people who are producing such evidence. He said, "They did not want mediums or Spiritualism because the Christian faith gave them all they wanted in 'I believe in the Communion of Saints.'" We are glad to hear that the Bishop's followers have all they want. We suppose that's why they neglect to go to church and spend their time in hunting up mediums and visiting seance rooms. May we ask why the Bishop indulges in this ostrich policy when the evidence of every-day life goes to show that people refuse to rest their eternal well-being on the mere assertions of priests, and demand in religion what is provided in every other department of life, some evidence that the goods will be delivered?

D. D. Home, the Wonderful Medium.

WE are republishing a famous work which has been out of print for many years, "The Life and Mission of D. D. Home." Sir Arthur Conan Doyle has kindly edited and written an introduction to the book. No one can lay claim to a thorough knowledge of Spiritualism who is unfamiliar with the work of the greatest medium of last century. It is the conclusive reply to the criticisms of Joseph McCabe and his school. We are expecting a large demand. The price is 9s. 9d. post-free. Send along your order at once.

Planchette.

DR. ELLIS POWELL, in the "National News," speaks highly of planchette as a means of opening communication and developing mediumship, which has brought us a few inquiries. We can supply a well-made polished mahogany instrument with brass fittings for 8s. 1d., post free. Specially manufactured for this Company by British labour, this appliance is giving every satisfaction.

Witchcraft or Conjuration.

A COPY of the Rand "Daily Mail" to hand tells of the prosecution of Sidonie Vogler and Annie Cooper for alleged fortune-telling at Johannesburg, and it is interesting to note that they were charged with "pretending to use a certain supernatural power, witchcraft, enchantment or conjuration to tell fortunes." The case has peculiar features, but it should be noted that the women in question pleaded that they were Spiritualists. If the evidence is correctly reported, however, they appear to be devoid of the slightest knowledge of the subject. It was claimed that defendants could only tell the future and not the past. That they could only give advice on business and love. Whilst the sartorial trappings of crimson robes and veiled ladies suggest the showman (or woman) rather than the medium.

The Methods of "Mummery."

ONE of the defendants claimed to go into a trance, and assumed the title of the "Crimson Guide," whilst the usual twaddle of "a stout man who is your enemy," etc., was alleged to have been alluded to during the interview. On the face of it this appears to be a case of show-women striving to shelter under the umbrella of Spiritualism when in trouble, whilst carefully ignoring its moral requirements when money is to be made. We have no sympathy with these cases, and these women escaped lightly by being bound over for 18 months. We may appear harsh, since it is quite possible that police evidence is as much cooked in South Africa as in this country, and we only have a newspaper report to guide us. But the Act under which the prosecution took place is really important.

Mediums Beware!

IT is not generally known that even now, and in this country, an honest medium could be successfully prosecuted under the ancient Witchcraft Acts, and there is certainly a tendency in modern courts to interpret the Vagrancy Act, under which proceedings are generally taken, in the terms of the more ancient statute. The law sadly needs revision. No one is more keen in denouncing the charlatan and cheat than is the Spiritualist, but when the Vagrancy Act was passed Modern Spiritualism was unknown. The Act was passed to penalise quite other offences, and only by a stretch of language as it applied to modern mediumship. It is high time that common-sense should supplant legal subtleties.

Sir A. Conan Doyle.

SIR ARTHUR and Dr. Powell have had two splendid meetings at Portsmouth, huge audiences expressing high appreciation. Some amusement was caused by the Kensitites distributing circulars at the door describing Spiritualism as "Satan's Great Deception." When we consider the wonderful growth of Spiritualism, we do not envy the state of mind of those who ascribe greater success to the imaginary Arch Deceiver than to the Almightiness of Deity.

WANTED—Young man to take care of some horses with a religious turn of mind.—COLUMBUS(OHIO) "Disraeli."

DON'T be afraid to ask questions. It may be an acknowledgment of your ignorance, but it shows the desire for knowledge. The boy who cut the bellows open to see where the wind came from would have made a good Spiritualist. He desired to know, and his search was thorough. If he failed to find just what he wanted, he satisfied his doubts.

Christian or Spiritualist—Which?

Rev. A. G. Cupid.

"If I was not a Christian I would be a Spiritualist. I believe to a certain extent some of the teachings of Spiritualism, but I am not a person who is easily satisfied with the meagre teachings of Spiritualism as taught and expounded by its teachers. Nevertheless, I do believe in the continuity of life after death conditionally. That is, I do not affirm that we can demonstrate in a material way after death. What is seemingly a spiritual body is pure and simple the thought form or maybe forms of the departed thrown upon atmospherical vibrations either consciously or unconsciously and discerned by the sensitive medium. Spiritualists have just got to change and modernise their teachings about the immortality of the soul. Just got to get out of the rut which they have made for themselves through lack of competent, efficient and able teachers."

The above statement was made to me by a person who, when asked to the platform at a Spiritualistic meeting by the presiding officer, very readily consented, and needs no further encouragement to take her place there. Her picturesque and flowery description of the "after life" is as a rule well received by the audience. After hearing the above statement I asked the following question, "You are a Christian according to your own words, therefore, I ask of you your honest opinion about Christian salvation, how it is attained and what is the ultimate?"

She replied rather tersely, "We Christians of to-day have to work out our own salvation and I am afraid that we are somewhat pessimistic, that is to say, 'the old order of things has changed,' and we have just got to work out our own way in so far as we are soul serious."

The above statement strikingly reminds us by her intimate precocity of how ruthlessly the pessimistic trend spoken of and recognised not only by the woman in question, but by the "intellectuals" throughout the world, is a self-conscious element which is detrimental to humanity universally; in so far as this element has affected all ranks alike, from that of this mature woman to that of the statesmen of this and other countries. Hence any "invasion of personal liberties" or any encroachment upon so-called rights of those self-conscious persons is resented with paradoxical frenzy. They are self-conscious of their rights, but mindful of the service which their morality as self-conscious beings implies for the good of humanity. Therefore this "just got" element is undermining the foundation of Christendom, and in a corresponding manner affecting the mental and physical states of mankind; that is, mankind is undergoing great mental stress concerning the problems of everyday life. Those problems are not confined to one person or persons, one nation or nations, one religion or religions, but belong to mankind universally throughout civilisation, and range up and down the symposium of governmental and religious ethics.

Ex-President Woodrow Wilson, keenest diagnostician of such matters, in his book, "The New Freedom," recognises this distinctive "just got" element. He declares (page 42) "The modern idea is to leave the past and press onward to something new." To "something new" merely because new? No doubt the qualified phrase is chosen to appeal to the spirit of to-day sagaciously perceived by the author, perhaps only trusting that mere venture will bring forth revelations transcending everything in the past and present.

This book is optimistic propaganda. It ranges between the wildest extremes of hope and despair, and its disease must be described as, in general, that of feeling oneself either impelled or empowered to solve anew every possible problem of mankind; and either consciously or unconsciously trusting one's own powers alone for positive attainment of the purpose. Of course, one can actively exercise only his own judgment, but there is crucial difference between the moods in which men go about it.

James Bryce in his "American Commonwealth" says, "Everyone is, of course, predisposed to see things in some one particular light by his previous education, habits of mind, accepted dogmas, religious or social affinities, notions of his own personal interest. No event, no speech or

article ever falls upon a perfectly virgin soil; the reader or listener is always more or less biased already. When some important event happens which calls for the formation of a view, these pre-existing habits, dogmas, affinities help to determine the impression which each man experiences and so far are factors in the view he forms" (vol. ii. page 253).

We seem to see where the "just got" to be a Christian views hail from, although she is not a Spiritualist. Nevertheless, Spiritualists are Christians and Christians are not Spiritualists. Her statement was cause for speculative and analytic analysis, and had a tendency to sweep away my most cherished ideas concerning the truth. Clearing from the past and present authentic history of both religions, I find therein successive periods of change, and each period or decade had its particular interpretation. Before writing anything relative to their past and present history, I wish to state that there are a goodly number Spiritualists who, like Peter, who denied Jesus for fear and ridicule, deny their belief in Spiritualism.

From the very start of Christianity human interpretations of it have undergone successive periods of change, all of which some single dogma has dominated all other interest, and often with the most brutal results. At first as complete renunciation of all earthly wealth and pleasure. Then to Crusades, Transubstantiation, Trinitarianism and in time unquestioning acceptance of this other mystery-mystery to the masses, became the absorbing criterion for dooming men to eternal torture. Each succeeding century and almost every decade had its particular "Inquisition." But to-day increasing enlightenment has made Christianity more humane. Nevertheless, no generation of it has been without its all-absorbing dogma, supplanted by some other. Our present day is no exception, and its all-consuming dogma can hardly be other than the one of love as most popularly conceived, and which supplies the root difficulty within current pessimism. The forthcoming salvation can hardly be other than some new interpretation of love, righteousness and justice, such as shall convincingly and satisfactorily transcend this pessimism which is the outcome of preconceived ideas, ideals and beliefs. A Christian can knowingly conceive of Jesus sending men to eternal damnation; rather would he welcome them to His bosom with words of reassurance and of love. The orthodox conception of God is that his primal omnipotence has been potential to all else; that it makes other conceptions, even those of love, righteousness and justice, subservient to this, and as well makes God the "Eternally unchangeable." But however unchangeable God is, human conceptions of Him have been about the most strikingly changeable items in the uplifting evolution of man and religion. Indeed, mankind, civilisation and religion have improved in direct proportion as human conception of "God" have improved, and from this we draw the following encouragement: "The problem of 'God' is likely to give little difficulty in face of intelligent consideration. In a measure, as a higher conception of God is required, it will be forthcoming to earnest inquiry."

Christianity is two thousand years old. Modern Spiritualism is seventy-three years old. But Modern Spiritualism is the name given to the present-day Spiritualism to differentiate it from the old form of so-called Spiritism which dates back to remote ages.

The savages and barbarians believed in spirits or ghosts, also that the soul or ghost body crawl through keyholes or any other aperture and do remarkable things. It was their belief founded on their "feelings that something exists above and beyond their purview of thought," and that in some mysterious way they were related to this "something." This was followed by the belief that this world was the battle-ground for good and evil spirits which gave rise to demons, myths and nature spirits. The Greek philosophers refined those ideas, ideals and beliefs into metaphysical forms; divided life and mind into two souls; that is to say, mind without matter, which gave rise no doubt to Grecian Mythology. Further East we find Reincarnation and Transmigration, both of which are expounded by some of our present-day mediums. The North American Indians prayed to the spirits of their forefathers for good luck in hunting, good weather, etc. As the years rolled by the belief in spirits became more or less

universal. In European countries the priests held the power in their hands, hence we have witchcraft, "a belief for which more than nine million persons were either burned or hanged since it sprang into being."

After the period of witchcraft, Spiritualism waned, until the rappings heard at Hydesville by the Fox sisters startled the civilised nations. Then the men of the world of science commenced to investigate this supernormal phenomena and found therein much food for scientific investigation, and out of this research was founded the Society for Psychical Research. From thence onward the history of Spiritualism is common knowledge, but the older Spiritualists recognise that the present-day mediumistic power is not as interesting, not as convincing and not as beautiful a belief as it was twenty to thirty years ago. Nowadays it is only tests, which, although beautiful and soul satisfying to a degree, do not satisfy the hungry soul for the more noble and higher philosophy of Spiritualism.

The foregoing is of vast importance in the higher stages of civilisation, in so far as we find interwoven the ideas, ideals and beliefs of those uneducated races mingling with the present-day teachings of Spiritualism. To the educated Spiritualist those autistic teachings are so much clap-trap, and the principle reason why Spiritualism has so few of the "cultured" amongst its members.

The modern craze amongst Christians as well as Spiritualists to settle all things for oneself should warn everyone as to its outcome, and are warning signals bidding mankind beware, for sooth, what events fundamentally did happen in Russia. Why they happened, and how they happened are warning lights to be taken notice of by mankind. The religious question wrought by the successive revolutions in Russia have been uncertainly reported, until the obvious facts of human inequalities shall be newly interpreted, and when they are reconcilable with the conception of love, justice and righteousness, upon which all existing religions worthy of the name have been founded, the teachings of Jesus demand everyone to desire all others to be equally happy with oneself. Unless mankind obeys the call as did Abraham, nothing but chaos will result thereof. To-day hardly any solitary remnant of Abraham's creed is found in the teachings of Rome, nor the original hardness of Biblical days religious teachings is found in the religion of Canterbury.

We need an adequate intellectual interpretation of the philosophy of Jesus, and the meaning of Christianity as well as Spiritualism as a general force, the success of which is obstructed not only by the false interpretations of the Bible, but by the misrepresentation of the Infinite, the Creator; also the workings of spiritual manifestations that are preached in connection with it. To the majority of Christians the church is in a sense a Corporation, and man is the visible and working part to fulfil the conditions which it has laid down and commands to be fulfilled. The twentieth century Idealism of God—the totality of the Universe—embraces all creeds and sects. And it has always been the belief of Spiritualists that God is the totality of the universe. Unless able pilots take upon themselves the piloting of this new interpretation rather than the millenium, we will have a tragic ending. Let this message be one of encouragement rather than a warning. Let every true Spiritualist furl aloft the banner of Truth and march onward, ever onward with increasing ranks, and make the Cause the leading and staunchest religion which has for its motto the main teachings of Jesus: "Love thy neighbour as thyself."

THEY never fail who die
In a great cause; the block may soak their gore;
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls—
But still their spirit walks abroad. —BYRON.

Blessed is he who speaks peace, for peace abides with him, speak with a humble tongue and a kind heart to "THE KORAN."

What the world needs to-day more than anything else is men and women who will be honest with themselves and with their maker who will seek the truth and when they have found it, to live it.

Other Broad Issues.

Thomas Mark May

AFTER reading Mr. W. H. Evans' articles and letters arising therefrom, I think it is well to act with caution in theological matters, and not go to extremes in our repudiations. The "happy medium" and "golden mean" carries farthest in going through life. In short, to use a homely illustration, in throwing away the dirty water we must not throw away the baby with it. We have to live in a world of all sorts and conditions of people, minds of every shade and calibre, and beliefs and superstitions varied and curious. Sir A. Conan Doyle's plea for the Pilot "Tolerance" is to the point. Tolerance of all and sundry is the keynote of the success of Spiritualism as a cosmic universal faith. Suited to the capacity of all kinds of belief, believe all things, test and examine the evidence put forward, deny nothing, explain and affirm all things as being part-truths.

The Bible, for instance, always explains itself, and its original text being based upon astronomical science, is true for all time. One part of the Bible always explains, by study and comparison, its other part. Take Mr. Westrope's objection to the virgin birth of Isaiah vii. 14. Read on, and the writer expressly explains that the child born was that of the prophet, and obviously every child is born of a virgin, but the Church has erected a statue of superstition on a quite natural law, and declared not for a virgin, but for a "virgo intacta" after and before the birth of a son. Again, "justification by faith" is true on Bible lines. It is undeniable and infallible, says Habakuk. "The just man shall live by his faith" (c. ii. 4). Obviously, for what else can a man live by except what he believes or has faith in. The universe is held upon this one foundation—Faith.

"The divinity of Jesus Christ"! Well, why not? It is all a question of dissecting words and phrases, of educating, that is educating from our own faith and explaining it to other people. For example, "Divinity" means to shine forth, something to do with light, from "divus," divine, to shine out or forth. And Jesus Christ is obviously a name. Jesus, with a title, Christ, anointed or chrismed or oiled, referring to a word milked out or abstracted from some great phenomena in nature. What is it? Mr. Westrope states "both sides of the controversy cannot be true," but I suggest that both and all sides are true. The laws of nature are run on the lines of paradoxes and oppositions and contraries. The old saying is true that "the opposite of everything obtains." Why haggle at the word "creed." "Credo," I believe, is what we all want and strive for. I know a Catholic writer who gave a most reasonable, natural, and true rendering of the Athanasian Creed, that puzzle of all creeds. I may state he starts out with the proposition that God makes all things out of Himself, or one, and by varying the qualities, quantities, densities, and so forth, it is quite possible to create a universe that shall last forever out of what we term fire, air, and water. These three are fundamentally one, and comprise and comprehend the spirit and substance of all things, created and uncreated, esse and essence. Does one deny this? If so, for proof look around, and be no longer faithless, but believing.

ANSWER TO CORRESPONDENTS.

"ARABI".—We cannot insert anonymous letters under any circumstances. Name and address must be given, not necessarily for publication, but as a guarantee of good faith. Your letter is written on both sides of the paper, which is against rules, and is far too long.

THE soul without imagination is like an observatory without a telescope.—BEECHER.

REMEMBER all thou learnest. Use it all for proclaiming to the world the reality of the post mortem life. My love be thine, as also my power which I promise thee to assist in thy unfoldment, but for the fulfilment of the Divine purpose only.—From the Beyond through A. HAROLD WALTERS.

REPORTS OF SOCIETARY WORK

1.—**Ordinary Reports**, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.

2.—**Prospective Announcements**, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.

3.—**Special Reports**, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

4.—**IMPORTANT.** No Special or Ordinary Reports two Sundays old will be inserted.

In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the *Platform Guide*.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

MANCHESTER: MASKELL ST.

ON Tuesday, May 31st, Mrs. Gladys Davies, of South Africa, conducted two flower seances to very large and interested audiences. All were very pleased with the spiritual messages received, and thanks are due to Mrs. Davies for the success of her good work. The collections amounted to £4 15s. 1d.

BRISTOL.

ON Saturday, June 4th, the Bristol Spiritualist Temple held their annual outing. The route selected was Glastonbury, via Wells, and home through Cheddar. Not only was an enjoyable time obtained, but much good was received, for at Glastonbury, standing on the site of the earliest Christian church in England, a circle was held, where the members of the Temple were blessed with the presence of those great workers and saints of the past who had caused Glastonbury to be justly styled the English Jerusalem. It was here St. Joseph of Arimathea was supposed to have landed and planted his famous thorn, and it is an historical fact that St. Patrick founded the great Benedictine Monastery that played such a part in the early history of our country.

The psychic atmosphere is, indeed, beautiful, and illuminating, and the circle that was held among the ruins of Glastonbury Abbey will remain for ever in the hearts of all those who were present.

A visit to the famous Cheddar Caves completed the day, and the Society is looking forward to added work in the great Cause of Spiritualism, and is, in fact, opening a branch church at Knowle in the near future.

HULL: DAIRYCOATES.

ON Sunday, May 29th, the Dairycoates Progressive Lyceum held their open session, Mrs. Downs (conductor) presiding. Mr. Johnson, President of the Society, unfurled and dedicated twelve Group bannerettes to the Lyceum, explaining the different Groups and colours. We felt the presence of past members with us from the Summerland, who had helped us in days gone by. We wish to thank all friends who helped in the making and fitting up of the bannerettes. Several ladies and parents of Lyceumists bought their Group bannerettes, for which we thank them. The service was one that will not soon be forgotten.

In the evening the ladies and officers conducted the services, Mr. Johnson presiding. The following took part in the service: Mesdames Halstead, Powell, Matthews, Cook, Hodgson, Downs, Barker, Sharp, and Mr. Wood. A recitation was given by Miss Elsie Barker (soloist, Mrs. Jackson).

SOWERBY BRIDGE.

ON Sunday, June 5th, the anniversary services of the National Spiritualist Church were held, the speaker for the day being Mr. C. L. Gilling, of Manchester.

In the morning an interesting Lyceum session was witnessed by a large number of visitors and friends. In the afternoon and evening Mr. Gilling addressed large audiences on "The coming nations" and "What is truth."

The choir, under the baton of Mr. A. Sutcliffe, tastefully rendered the introit, "I Will Lay Down in Peace" and the anthems, "The Lord is My Shepherd" and "Wherewithal Shall a Young Man Cleanse His Way" (Solo by Mr. B. Lees). Mr. F. Sutcliffe sang "Friend," accompanied by Mrs. Ackroyd, who also presided at the organ.

The chairman in the afternoon was Miss Hirst, and in the evening Mr. Butterworth occupied that position.

On Monday evening Mr. Gilling gave to a good gathering, an address on "The mission of woman in Modern Spiritualism," and afterwards gave a few clairvoyant descriptions. The total collections amounted to £36, a slight increase on last year.

A NEW PAMPHLET.

Does Spiritualism Cause Lunacy?

By H. J. OSBORNE.

Government Lunacy Returns Analysed
A Lie Refuted!

PRICE 3d., POST FREE, 4d.

Every Society should stock this Pamphlet.

WALSALL.

MRS. ELLEN GREEN, of Manchester, a tried and trusted worker for Spiritualism, has been able now that her health has improved to pay another visit—after a span of many years—to Walsall, and her addresses and clairvoyance were very pleasing both to the old members and to the new ones now in the Cause. We had Mr. J. G. Wood, of Birmingham, with us for our services on June 5th, and again the addresses and clairvoyance were of a high standard. Perhaps it is well at a time when there are so many enquirers into Spiritualism that emphasis should be laid, as it was by Mr. Wood, in his evening address, upon "Spiritualism as a practical religion," and the Scriptural aspect kept well to the front. Our socials, by the way, are being well attended, and have been very much enjoyed.

LONG EATON.

THE Society formed in Long Eaton a year ago has just celebrated its first birthday on May 29th, Mr. C. G. Botham, of Burton-on-Trent, taking the anniversary services, which were successful in every way. Mr. Botham delivered our message in a most convincing manner, and his phenomena is very evident.

Mr. C. N. S. Moorey (late of the Temple, Blackburn) presided. Mr. E. Clarke, of Ilkeston Church, joined the speaker and President on the platform for the evening service.

On Sunday, June 5th, Mr. Botham again ministered to our spiritual needs, his evening discourse being even better

than the Sunday previous, and evoked great applause from a splendid congregation.

On Monday, June 6th, we were delighted to welcome Mrs. Jess Greenwood, of Hebden Bridge, who occupied our platform for the first time. As a result of these efforts the last fortnight, the Cause locally has received a certain liveliness, and Spiritualism in Long Eaton has certainly come to stay. Our President, Mr. Moorey, again occupied the chair.

PROPAGANDA AT BRIERFIELD.

MR. R. DAVIES, of Manchester, conducted a three days' mission at Brierfield on Saturday, Sunday and Monday, June 4th, 5th and 6th. On the Saturday the service was held in the church, which was crowded. On the Sunday and Monday we engaged the Walkers' Assembly Rooms, and had very large and interested audiences. Much interest was awakened and the financial results were good considering the trade disputes.

BIRMINGHAM: JOHN ST., LOZELL

MR. H. E. LEE gave an extraordinary educational evening address on "The unseen power," and Miss R. Russell gave clairvoyance. On Saturday, Sunday and Monday, June 18th, 19th and 20th, Mr. Wootton Harvey, of Burton-on-Trent, gave addresses and clairvoyance.

On Sunday, June 28th, a memorial service will be held on behalf of the relatives and friends of the late Mr. F. Scrivens, when celebrated medium will attend. The service starts 6.30. All are welcome.

HORACE LEAF AT PLUMSTEAD

ON Sunday, June 12th, many came to Plumstead to hear Mr. Horace Leaf. Special arrangements were made by the church officers for a large gathering, who were not disappointed. The hall, which is a large one, was filled.

At 7 p.m. Mr. Leaf opened the meeting with prayer, and the usual order of service proceeded. The subject of Mr. Leaf's address was "The place of Spiritualism in evolution." Great tribute was paid by the speaker to many old pioneers, especially Darwin's many works. The address was hailed with great satisfaction. Mr. Leaf also gave clairvoyance, which did much to strengthen his address by proving the existence of life after leaving the earth plane. The President thanked all for their attendance and the interest and sympathy they had extended to Mr. Leaf.

MEETINGS HELD ON SUNDAY, JUNE 12th, 1921.

ALLOA.—Services conducted by the Misses King, of Glasgow, who gave addresses and clairvoyance.

BARNESLEY.—Mrs. Chapman gave an address on "Divinity and the inequality of men," and also gave clairvoyance. Mr. Quinell presided.

BARROW-IN-FURNESS, DALKEITH.—Mrs. Fox, of Lancaster, conducted the services. Mr. Rice occupied the chair.

BARRY, ATLANTIC HALL.—Mr. J. W. Crago, of Cardiff, gave an address on "Man—his destiny." The subject was chosen by the audience. He also gave clairvoyance.

BEDWORTH.—Mrs. Evans gave two addresses on "The world's want" and "Being and doing." She also gave clairvoyance. Mr. Rowe presided.

BIRKENHEAD, HAMILTON.—Mr. Fonster, of Runcorn, took the services.

and appealed for a collection in aid of the building fund. The address was on "The need of religion." She also gave clairvoyance. Mr. Forster presided at the organ, and Mr. E. Taylor occupied the chair.

BIRMINGHAM, Aston. — Mr. W. F. Bailey gave an address on "The place of Christ in Modern Spiritualism," and also gave clairvoyance. Mr. A. Tozer presided.

BRIGHTON, Athenaeum Hall. — Mrs. Clare O. Hadley gave addresses and clairvoyance.

BRISTOL, United. — Morning, open circle. Evening, address by Mr. Hicks and clairvoyance by Mr. Taylor. Mr. Pitchford presided.

Universal: Mrs. Imison conducted the services, giving clairvoyance.

BURTON-ON-TRENT, Star of Progress. — Mrs. Bailey, of Wolverhampton, conducted the service in the afternoon and evening, giving very good addresses. We had fine audiences on Monday both afternoon and evening.

CARDIFF, Central. — Mrs. Roberts gave address and clairvoyance to a large audience.

EASTINGTON LANE. — Mr. Johnson, of Chester-le-Street, gave an address on "Man's relationship to God," followed by clairvoyance. Solo rendered by Miss Robinson.

LINCOLN. — Mrs. Harrison took the services, assisted by Mr. Sharpe, both of Lincoln. Mr. Bech presided.

LONDON. — Battersea: Morning, circle. Evening, Mr. Lamsley gave an address.

Brixton: Mr. Lund gave an address and Mrs. Lund followed with clairvoyance.

EL.S.A.: Mr. G. T. Gwinn gave an address on "Some reflections on the inner teachings of John's Gospel."

Fulham: Morning, circle. Evening, Mrs. L. Lewis gave an address and clairvoyance.—PROS: Sunday next, at 7, Mr. Ernest Meads. Thursday, June 23rd, at 8, Mrs. Annie Boddington.

Hounslow: Mrs. Goode gave an address on Spiritualism, followed by clairvoyance.

Lewisham: Morning, circle, Mr. Cowlam. Evening, Mrs. M. H. Wallis gave an address on "Revelation and inspiration," also clairvoyance.

Little Ilford: Mr. Stephens gave a short address and Mrs. Garratt gave clairvoyance.

London Spiritual Mission: Morning, Mr. D. W. Beard spoke on "Helpful experiences." Evening, Mr. E. Meads gave an address on "Spiritualism: the triumph of the Divine Will."

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, Lyceum. Evening, Mr. G. R. Symons gave an address on "A study of the Infinite."

LOUTHBOROUGH. — Mrs. Phillips, of Mansfield, conducted the services. NEW TREDEGAR, Phillip's Town.—Mrs. Griffiths, of Cardiff, gave an address and clairvoyance.

NUNEATON. — Mr. Rea, of Birmingham, took the services. His discourses were much appreciated. He also gave clairvoyance.

PETERBOROUGH. — Addresses by Mrs. Marson, of Hunstanton. Clairovoyance by Mr. F. W. Rickett.

PLYMOUTH, Stonehouse. — Meeting conducted by Mr. Arnold. Soloist, Miss Coleman. Trance address, "Our homes in eternity" and clairvoyance by Mr. Pugh.

PORTSMOUTH, Temple. — Dr. W. J. Vanstone gave addresses on "A natural ideal in an ideal Spiritualist" and "The scientific and practical value of Spiritualism." The evening meeting was held at the Portland Hall.

ROTHERHAM. — Lyceum anniversary, coupled with a flower service, was held. Mr. James, of Doncaster, was the speaker, who gave an address on "Character." Several recitations by the children. Miss Britain occupied the chair.

SHEFFIELD, Centre. — Mr. T. V. Staten, of Sutton-in-Ashfield, gave an address on "Ascent." Mrs. Hempshall gave clairvoyance.

TREDEGAR, Temperance Hall. — Morning, address by Mr. W. Adlam, on "Applied Spiritualism," followed by discussion. Evening address by Mr. A. Lewis on "Did Jesus weep over the dead?" Clairovoyance by Mrs. Hale-strap.

WEST MELTON. — Mr. Batty, of Doncaster, spoke on "The Bible and Spiritualism." Miss Batty gave clairvoyance.

YORK, Spen Lane. — Miss A. Taylor paid her first visit to York, and conducted week-end services, giving addresses and clairvoyance.

SOCIETY ADVERTISEMENTS.

Sout. Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, JUNE 19TH, at 2-30, LYCEUM.

At 6-30 and 8-15, MR. R. DAVIES. MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD.

TUESDAY, at 8, Public Developing Circle, Mrs. FORREST. THURSDAY, at 3 & 8-15, Miss WHALLEY.

Manchester Central Spiritualist Church, ONWARD HALL, 207, DEANSGATE.

SUNDAY, at 6-30.

June 19.—Circle for Members Only.

„ 26.—MRS. A. LOMAS.

July 3.—Circle for Members Only.

„ 10.—MR. A. WILKINSON.

Manchester Society of Spiritualists, 38, MASKELL STREET, ARDWICK.

SUNDAY, JUNE 19TH, at 10-30 & 6-30, LYCEUM OPEN SESSION.

At 6-30 & 8-10, MR. CHAMBERLAIN. MONDAY, at 8, Mrs. SMETHURST.

WEDNESDAY, at 3, LADIES' MEETING.

At 8, Mrs. CLEGG.

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, JUNE 19TH, 10-30, 2-30, 6-30, LYCEUM OPEN SESSION.

MONDAY, at 3 and 8, Mrs. CHARNLEY.

WEDNESDAY, at 8, Mrs. INGLE.

SUNDAY, JUNE 26TH, MR. W. HARVEY.

Longsight Spiritualist Society, SHEPLEY ST., OPPOSITE PIT ENTRANCE. KING'S THEATRE.

SUNDAY, JUNE 19TH, at 6-45 and 8-15, MRS. SHAKESHAFT.

TUESDAY, at 8-15, MRS. RENSHAW.

THURSDAY, at 8-15, MRS. SHEARSMITH.

Open Circle on Saturday at 8.

Milton Spiritualist Church, BOOTH STREET, ECCLES CROSS.

SATURDAY, JUNE 18TH, at 7-30, OPEN CIRCLE.

SUNDAY, JUNE 19TH, at 3, 6-30, 7-45, MRS. TONGE.

MONDAY, at 3 & 7-45, MRS. WOODINGS.

WEDNESDAY, at 7-45, OPEN CIRCLE.

THURSDAY, at 8, MEMBERS' CIRCLE.

Moston Spiritualist Lyceum Church, CO-OP. HALL, AMOS STREET.

SUNDAY, JUNE 19TH, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30, MRS. ELLIOTT.

SUNDAY, JUNE 26TH, MRS. RIPPINGHAM

Pendleton Spiritualist Church, FORD LANE.

SUNDAY, JUNE 19TH, at 2-30, LYCEUM.

At 6-30 and 8, MRS. BENTLEY.

WEDNESDAY, at 3, MRS. APPLEY.

THURSDAY, at 8, MRS. CARR.

SUNDAY, JUNE 26TH, MRS. BIRTWELL.

SOCIETY ADVERTISEMENTS.

Moss Side Progressive Lyceum Church, 66, RABY STREET.

Every Sunday at 2-30.

SUNDAY, JUNE 19TH, OPEN.

SUNDAY, JUNE 26TH, DR. REID.

A very hearty welcome to all.

Bristol Spiritualist Temple, 47, OAKFIELD RD., CLIFTON.

Open Meeting every Tuesday at 8.

SUNDAY, JUNE 19TH, at 6-30,

MISS MARY MILLS, B.T.Sc.,

Speaker and Clairvoyant.

Bristol Universal Spiritualist Church, BISHOP STREET, ST. PAUL'S.

SUNDAY, JUNE 19TH, at 11 and 6-30,

MR. HICKS.

SUNDAY, JUNE 26TH, MR. TAYLOR.

Sutton Spiritualist Society.

CO-OPERATIVE HALL, BENHILL ST., SUTTON.

SUNDAY, JUNE 19TH, at 6-30,

MRS. S. D. KENT,

Address and Clairvoyance.

Brighton Spiritualist Church,

ATHENÆUM HALL, NORTH ST. Affiliated to S.N.U.

SUNDAY, JUNE 19TH, at 11-15 and 7,

MR. G. R. SYMONS.

LYCEUM at 3.

MONDAY, at 8, PUBLIC HEALING CIRCLE.

WEDNESDAY, at 8, Mr. F. CURRY.

Address. Clairvoyance by Mrs. CURRY.

Brighton Spiritualist Brotherhood, OLD STEINE HALL, 52A, OLD STEINE.

Affiliated to S.N.U.

SERVICES:

Sundays at 11-30 and 7. Lyceum at 3.

Mondays and Thursdays at 7-15.

Tuesdays at 3.

Healing meetings, First Wednesday in every month at 3.

SUNDAY, MONDAY AND TUESDAY,

JUNE 19TH, 20TH AND 21ST.

MRS. ALICE JAMRACH,

Speaker and Demonstrator.

Gillingham Spiritualist Society, ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, JUNE 19TH, at 7,

MISS V. BURTON.

SUNDAY, JUNE 26TH, MR. LOVEGROVE.

SUNDAY, JULY 3RD, MR. P. SCHOLEY.

Battersea Spiritualist Church,

640, WANDSWORTH RD., LAVENDER HILL.

SUNDAY, JUNE 19TH, at 11-15, CIRCLE.

At 6-30, MRS. BLOODWORTH.

THURSDAY, Address and Clairvoyance.

Little Ilford Christian Spiritualist Society,

CHURCH ROAD, CORNER OF THIRD AV., MANOR PARK, E.

SUNDAY, JUNE 19TH, at 6-30,

MRS. MAUNDER.

MONDAY, at 3, MRS. A. BODDINGTON.

WEDNESDAY, at 8, MRS. A. JAMRACH.

SUNDAY, JUNE 26TH, at 6-30,

Mr. and Mrs. SMITH.

Lyceum every Sunday at 3.

SOCIETY ADVERTISEMENTS.

Brixton Spiritualist Brotherhood Church,
STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, JUNE 19TH, at 11-15, CIRCLE.
At 3, LYCEUM. At 7, MR. T. W. ELLA,
Address.

SUNDAY, JUNE 26TH, MRS. MAUNDER.
CIRCLES: Monday, at 7-30, Ladies;
Tuesday, at 8, Members; Thursday,
at 8-15, Public.

Church of the Spirit, Camberwell,
THE PEOPLE'S CHURCH, WINDSOR RD.,
DENMARK HILL STATION.

SUNDAY, JUNE 19TH, at 11,
MR. T. W. ELLA.
At 6-30, MR. A. NICKELS, of Luton.

SATURDAY, JUNE 25TH, at 3,
A GARDEN FETE
will be held in the CHURCH GROUNDS.
Attractions:

Sports, Games, Competitions, etc.
Variety Entertainment at 6 p.m.
Refreshments at Popular Prices.
Tickets 1/3, including tax.

Church of the Spirit, Croydon,
HARROWOOD HALL, 96, HIGH STREET.

SUNDAY, JUNE 19TH, at 11,
MR. H. GYSIN.
At 6-30, MR. ROBERT KING.

East London Spiritualist Association,
NO. 7 ROOM, EARLHAM HALL, EARLHAM GROVE, FOREST GATE (pass thro' Main Building to Second Door on Left).

SUNDAY, JUNE 19TH,
MR. COATES.
SUNDAY, JUNE 26TH, MRS. JAMRACH.

Hackney Spiritualist Church,
240A, AMHURST ROAD.

SUNDAY, JUNE 19TH, at 7,
MR. AND MRS. SMITH.
MONDAY, at 7-45, CIRCLE.

Hampton Hill Spiritualist Society,
3, HIGH ST. (close to Uxbridge Rd.
Tram Stop), HAMPTON HILL.

SUNDAY, JUNE 19TH, at 6-30,
MR. R. BODDINGTON.
LYCEUM at 3.
WEDNESDAY, at 7, PUBLIC CIRCLE.

Hounslow Spiritualist Society,
ADULT SCHOOL, WHITTON RD.

SUNDAY, JUNE 19TH, at 6-30,
MR. FORD.
LYCEUM at 3.
TUESDAY, at 7-45, MRS. M. MAUNDER.
All are Welcome.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

SUNDAY, JUNE 19TH, at 11,
MR. HUMPHRIES. At 3, LYCEUM.
At 6-30, MRS. L. LEWIS.
WEDNESDAY, at 7-30, MR. LAMESLEY.

London Central Spiritualist Society,
FOOD REFORM RESTAURANT,
3, FURNIVAL STREET, HOLBORN.

Every Friday, 7-30 to 9.
JUNE 17TH, MRS. HAMMERTON.
JUNE 24TH, PROF. JAMES COATES.
Subject: "Self Reliance."

SOCIETY ADVERTISEMENTS.

Clapham Spiritualist Church,
ADJOINING REFORM CLUB, ST. LUKE'S
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, JUNE 19TH, at 11, CIRCLE.
At 3, LYCEUM.

At 7, MISS L. THOMPSON.
MONDAY, JUNE 20TH, SOCIAL & DANCE.

Tickets, 1s.
FRIDAY, at 8, Meeting for Enquirers.

SUNDAY, JUNE 26TH, MR. E. W. BEARD.

Manor Park Spiritualist Church,
SHREWSBURY ROAD.

SUNDAY, JUNE 19TH, at 6-30,
MR. AND MRS. PULHAM.
THURSDAY, MRS. JONES.

**Plumstead National Spiritualist
Church,**
INVICTA HALL, CRESCENT RD.

SUNDAY, JUNE 19TH, at 11, CIRCLE.
At 3, LYCEUM.
At 7, MRS. ORLOWSKI.
THURSDAY, at 8, MR. W. NORTH.

Richmond Spiritualist Society,
GYMNASIUM HALL, PRINCESS RD., off
BROOMFIELD RD., KEW GARDENS.

SUNDAY, JUNE 19TH, at 3, LYCEUM.
At 7, MR. H. WRIGHT.
Address and Clairvoyance.
MONDAY, at 6-30, PUBLIC CIRCLE.

Richmond Spiritualist Church.
FREE CHURCH, ORMOND ROAD.

SUNDAY, JUNE 19TH, at 7-15,
REV. C. DRAYTON THOMAS.
WEDNESDAY, at 7-30, MR. T. W. ELLA.
SUNDAY, JUNE 26TH, MRS. JEFFERY.

SPIRIT TEACHINGS.

To all those that Hunger and Thirst for SPIRITUAL FOOD, each Fortnight will be sent in Letter Form a part teaching, RECEIVED from one of the Apostles of THE CHRIST OF CALVARY, from and of the many teachings Received during the past Ten Years, from MOSES, the Prophet, Seer, Teacher, RECEIVER and GIVER of "THE COMMANDMENTS," the Harbinger of THE CHRIST OF CALVARY, the Apostles, Peter, Stephen, Phillip, Nathaniel, Thomas, Jude and many others, including Those who helped to ADULTERATE the ENGLISH BIBLE, that in Repentance, THEIR WITNESS might be sent to the whole World. — ADDRESS, The Receiver of the Spirit Teachings. ENCLOSE POSTAGE. Full Name and Address (state Mr. Mrs. or Miss, Rev. or Title) to

ARTHUR RICHARDSON,
"The Rock," 170, Romford Rd.,
Forest Gate, London, E.7.

ENGLISH AND FOREIGN NEWS
PLEASE COPY.

NOTICE.

Will readers of this paper please send to the above address name and full postal address of Ministers of any kind of Religion, that the above proclamation with letter may be sent. We thank you in our Father's Name (Truth) for so doing.

MEDIUM, used to public work, seeks employment as Stoker or any other place of trust. Would be willing to open Society or help in any way possible. Distance no object. — Write Box "M," Two Worlds Office.

SOCIETY ADVERTISEMENTS.

Stratford Spiritual Church,
IDMISTON ROAD, SIXTH TURNING DOWN
FOREST LANE GOING FROM MARYLAND
POINT STATION.

SUNDAY, JUNE 19TH, at 6-30.
MRS. L. HARVEY.

WEDNESDAY, JUNE 22ND, at 3.
LADIES' MEETING.

THURSDAY, JUNE 23RD, at 8.
PUBLIC CIRCLE.

SUNDAY, JUNE 26TH, at 6-30.
MR. E. MEADS.
Forward movement at 11.
Lyceum at 3.

MRS. JENNIE WALKER'S ENGAGEMENTS.

OWING to irregularity in American mails, Mrs. Jennie Walker has missed some letters she should have received. Will secretaries and other correspondents please note her addresses while in America (say up to the end of August): 269, Jarvis-street, Toronto, Canada; in England, 12, Oakley Square, London, N.W.1.

In anticipation of her return to England in the autumn, Mrs. Jennie Walker has booked the following dates:—

1921.

Oct. 30th to Nov. 7th, Belfast;
Nov. 10th, Croydon; 16th, Kingston;
Dec. 1st, Croydon; 18th, Brighton.

1922.

JANUARY.—1st, Kingston; 4th, Wimbledon; 8th to 10th, Hounslow; 11th, Grovedale; 12th, Battersea; 15th, Richmond; 18th, Hampton Hill; 22nd, 23rd and 24th, St. Leonard's; 29th, Grovedale.

FEBRUARY.—1st, Kingston; 5th, 6th, Walsall; 12th and 13th, Birmingham; 18th, 19th and 20th, Castleford; 21st, 22nd and 23rd, Wakefield; 26th and 27th, Rotherham.

MARCH.—5th and 6th, Sutton-in-Ashfield; 12th to 19th, Liverpool; 20th, Earlestown; 26th and 27th, Chorley.

APRIL.—2nd and 3rd, Blackburn; 9th, Brighton; 16th, Gillingham; 19th, Grovedale; 23rd, Battersea; 26th, Richmond; 30th, St. Leonard's.

MAY.—1st and 2nd, St. Leonard's; 10th, Richmond; 14th to 20th, Exeter; 21st to 27th, Plymouth; 28th to June 2nd, Bristol.

JUNE.—1st and 2nd, Bristol; 4th, Grovedale; 7th, Kingston; 14th, Hampton Hill; 25th, Brighton.

JULY.—1st, 2nd and 3rd, Halifax; 9th, Nuneaton; 16th, Croydon; 30th, Kingston.

AUGUST.—2nd, Kingston; 6th and 8th, Hounslow; 9th, Wimbledon; 13th, Gillingham; 16th, Grovedale.

SEPTEMBER.—3rd, Brighton; 10th, Gillingham; 17th, 18th and 19th, Castleford; 24th, 25th and 26th, Rotherham; 28th, Clapham Junction.

OCTOBER.—1st, Sutton-in-Ashfield; 8th to 14th, Exeter; 15th to 21st, Bristol; 22nd to 26th, Plymouth; 27th, Exeter.

NOVEMBER.—5th, Nuneaton; 12th and 13th, Birmingham; 19th, 20th and 21st, Walsall; 26th and 27th, Blackburn; 29th, Hampton Hill.

DECEMBER.—3rd, Kingston; 6th, Wimbledon; 7th, Clapham Junction; 10th, 11th and 12th, St. Leonard's; 17th, Richmond; 20th, Grovedale; 31st, St. Leonard's.

Vacant dates are rapidly filling up. Early enquiry is desirable.

Some Reminiscences. An Account of Startling Spirit Manifestations. By Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d., post free.